

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

VOL. XI.

GARDINER, MAINE, FRIDAY, JUNE 10, 1831.

NEW SERIES, VOL. V.—NO. 23.

PUBLISHED EVERY FRIDAY
BY SHELDON & DICKMAN.

WILLIAM A. DREW.—Editor.

[From the Trumpet and Magazine.]
A SERMON.

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TEXT.—"And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and all thy house."—Acts xvi. 30, 31.

The question proposed in this text, as has been commonly treated by religious teachers, has very essentially contributed to the production of what are denominated *revivals of religion*. It is supposed to relate to the concerns of eternity, to the object of endless torment, and to regard the means, by which, deliverance from such a calamity might be effected. Thus understood and applied, it has proved an efficient auxiliary in the cause of error and superstition. When artful men have succeeded in rousing the fears of the community, by frightful descriptions of God, and the hell, which they say he has in store for those who die in an impenitent state—they put into their mouths the enigmatic sentence—"What must I do to be saved?" Hence the importance of giving the passage, a candid and attentive consideration.

Great care should be taken, that, in attempting to illustrate a passage of scripture, education and prejudice do not mislead the mind, and force it to adopt false conclusions. We believe the different views which people entertain of the sacred scriptures, arise, chiefly, if not entirely, from the circumstances of education. Such has been the course of religious instruction, both in ancient and modern times, that most men have a strong propensity to refer almost every passage of holy writ which speaks of salvation, to the concerns of the eternal world. Against this propensity it becomes every man to guard well his mind, for if he do not, he will fall into many unhappy mistakes.—For by the unwarrantable use which has been made of the text, we may see the bad effect of educational prejudice.—There is nothing in the passage, or its immediate connexion, that conveys the faintest allusion to a future state of existence: and yet, the generality of persons professing the christian faith, understand the question to be concerning eternal misery, and salvation therefrom. Having been taught the doctrine of endless woe, which God will execute on some of their fellow beings, they naturally conclude, that Christ came to save men from that fearful fate. Agreeably with this opinion, they suppose the person in the text to enquire of the Apostles, the ministers of Jesus, what he should do to escape the wrath of God—to be saved from endless torment!!

But we consider this view of the subject totally incorrect. We do not believe that endless misery is a doctrine of the bible. We have looked for this doctrine in the Old Testament, but found it not. We have read attentively the New Testament scriptures, but have discovered no traces of this terrible sentiment. The Gospel of Christ, while it has brought to light a glorious immortality, as the unpurchased inheritance of all men, has revealed no endless hell. The Apostles, so far as we are qualified to judge of their teaching, did not inculcate the idea of irremediable death in the world to come; and on the ground that they did not hold forth such a state, they certainly would not preach salvation from it. They truly could not attempt to instruct men how they might escape dangers, to which they were not exposed; for this would be absurd. Nor do we believe that the jailor in the question which he proposed to the apostles, had any allusion to a future state; and that he had not, will appear, I think, from an appeal to the circumstances, which called it forth. By attending to the immediate and illustrative connexion, we shall find a complete refutation of the common opinion, and see the true import of the text.

Now the circumstances which gave rise to the text, as recorded by the sacred historian, are as follows:—St. Paul and Silas, having arrived in Philippi, the metropolis of Macedonia, immediately began to discourse to its benighted inhabitants, on the great plan of salvation by Jesus Christ.—He had not continued there many days, when a violent persecution was raised against him; and these messengers of grace were seized and dragged before the civil magistrates, as disturbers of the public tranquillity. The charges preferred against them, are stated thus:—"These men, being Jews, do exceedingly trouble our city; and teach customs which are not lawful for us to receive, neither observe, we being Romans." Here is an allusion to the laws which had been enacted by the Romans and Grecians, against the introduction of any new God, or strange worship. The Apostles are accused of introducing customs, which were contrary to the established law of the land. This was a high charge, and aroused the public indignation against the servants of God. We are told by the historian, that "The whole multitude rose up together against them; and the Magistrates rent off their clothes, and commanded to beat

them. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: who, having received such a charge, thrust them into prison, and made their feet fast into the stocks." From all this we gather, that the Apostles were inhumanly beaten, cast into a prison, and loaded with chains. What follows, regards the manner of their deliverance.

The historian continues:—"And at midnight Paul and Silas prayed and sang praises unto God; and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately, all the doors were opened, and every one's hands loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, drew his sword, and would have killed himself, supposing that the prisoners had been fled." By the laws of the Roman Empire, a jailor was answerable with his life for the safe keeping of his prisoners. Should a criminal make his escape, the officer of the prison stood exposed to the same penalty, which was out against the prisoner. The jailor, therefore, presuming that the prisoners committed to his care had made their escape, attempted to kill himself. He knew that his own life was forfeited, or thought that it was, and chose to die by his own, rather than the hand of the public executioner.

But that merciful Providence, which had conducted this whole transaction, had otherwise determined. As the jailor was about to take his own life, at the moment he was going to bury his sword in his bosom, "Paul cried with a loud voice, saying, Do thyself no harm, for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas; and brought them out, and said, Sirs, what must I do to be saved?" We presume it will be admitted by every man, that the trembling of this man, was the result of fear. His frame was shaken violently, by what he had heard and seen. The whole was calculated to excite his alarm, and to cause the feelings of religious awe to pervade his heart. At first he thought himself exposed to an ignominious death, and in the paroxysm of his feelings attempted to take his own life; but the voice of Paul, while it assured him that the prisoners were secure, convicted him, at the same time, that this was no common event. He discovered, it may be supposed, that there was something miraculous and divine in the transaction; and that it must have happened on account of the Apostles.

That this event had made a religious impression on the mind of the man, is evident from the course of conduct which he framed towards the Apostles. His mind had undergone an important revolution. Instead of regarding the Apostles as guilty men, and disturbers of the public peace, he now viewed them, as we may suppose, as the servants of that Divine Master whose Gospel they proclaimed. The surprising event which had happened convinced him, that they were under the protection of some mighty power, some *unknown God*! He saw that the God they worshipped had power to deliver them.—By a mysterious interposition the massy prison doors were thrown open, and the heavy chains in which they were bound loosed. And was not all this calculated to inspire him with religious reverence, and at the same time, with respect for the Apostles? Surely it was. With feelings therefore, such as the occasion and circumstances had induced, he applied to them for instruction. In the language of the text, he said—"Sirs, what must I do to be saved. And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and all thy house."

We have now before us, my friends, the history of this surprising transaction. We have been thus particular in noticing the circumstances, that we might be better qualified, to understand the import of the inquiry—"What must I do to be saved?" The pathway is now made clear to the right understanding of the whole subject.

1. The popular belief respecting this subject, is, that this question was proposed in reference to endless misery; that it was about his eternal safety, the welfare of his soul after death, that this man felt so deep concern, and so anxiously inquired. As if he had said, *what must I do to be saved from the wrath of God, from the awful torments of hell!* This is making the jailor believe, just as a majority of professed christians now believe. It supposes him to have been, as it respects his faith, a sound orthodox man, in the common acceptance of that word, at the time he made this inquiry. He believed in an endless hell; and all that was wanting to complete his orthodoxy, was to be assured that he was one of the elect, not a hair of whose head the fire of hell could ever harm. According to the popular construction of the text, this man held to endless punishment, felt his own soul exposed to it, and was anxious to know what he must do to be saved from it. But this view of the subject is manifestly inconsistent and absurd. There is no allusion to futurity, in the text or context, as all may see by candid examination. Nothing is

said about the eternal world, nor about salvation from the wrath of God. They must have an unusual share of penetration who can discover any connexion between the transactions at the prison and the doctrine of eternal damnation!

But suppose it be admitted, that the gospel of Christ denounces such a punishment on the wicked; how happened this jailor, heathen as he was, to know any thing respecting it? If this doctrine is peculiar to the christian religion—and it is, I think, generally conceded by learned men of every denomination, that it is not mentioned in the Old Testament Scriptures—then, I ask, how this jailor became acquainted with it. He was not a Jew, he was not a Christian, and knew little, if any thing, concerning Judaism or Christianity. Those who now pretend to learn the doctrine from the New Testament, ought to tell us from what source the jailor derived a knowledge of it. If it be said he got it from the Jew's religion, then we ask for the proof, that the Old Testament contains it. If it be said that he learned it from the light of nature, then we ask why the light of nature does not unfold it to men's minds at the present day? But has it ever been proved, that either the light of nature, or the light of divine grace, reveals the doctrine of endless misery? The light, which would unfold such a fact, must be darkness, yea, the *blackness of darkness*!

The idea that this question was put, in reference to endless misery, is not only absurd in itself, but at war with the answer which it received. If this jailor was in danger of endless torment, could faith in Jesus Christ save him? If, as a sinner, he had incurred the penalty of *eternal death*, what pertinency was there in the answer of St. Paul? If God's holy law had marked him out as a victim of endless woe, the blood of a thousand Christs could not have redeemed him. For the law of God is, that every man shall receive a just recompense of reward, and a jot or a tittle shall in no wise pass from it till all be fulfilled. The opinion, therefore, that the question relates to eternal safety, or to salvation from endless torment is not admissible. It is without foundation in truth and must be given up by all candid minds, as soon as it is examined. Had this man believed, as some believe at the present day, that *sin is an infinite evil*, and justly deserves endless damnation, he never would have asked what he should do to be saved; for he might have known that there was no salvation for him. No man believing in the *infinity of sin* ever need make this inquiry; for if they believe right, they will be damned forever.

2. Another opinion which has prevailed respecting this subject, is, that the jailor in the question, *What must I do to be saved?* referred simply to his personal safety. He desired to know, it is thought, what he should do to save his life. It is contended, that the life of the jailor was jeopardized, by the transactions at the prison; and he was anxious to know how he might escape the penalty of the Roman law. But we regard this opinion as being quite as objectionable as the former.

In the first stage of the transaction, the jailor was evidently afraid of losing his life. He knew the severity of the government under which he held his office, and considered his life as forfeited. We are told that he drew his sword, and would have killed himself, supposing that the prisoners had fled. At this time, he thought only of his personal safety; but after he was assured by the Apostle, that none of the prisoners had absconded, he was no longer liable to the penalty of the Roman law; or, rather, he no longer felt himself in danger from that quarter. The fact is this man was never exposed to the vengeance of the law; as it was not the opening of the prison doors, but the escape of the prisoners, which rendered a jailor liable to death. He thought, at first, that his prisoners were gone; and under that false impression unsheathed his sword, with the intention of destroying himself. But Paul cried "do thyself no harm;" and to calm his fears, said, "we are all here."

Again, on the supposition that the question was asked in reference to personal safety, or to salvation from temporal death—then the answer given by the apostles was altogether impertinent. If the jailor had actually incurred the penalty of the Roman law, it is impossible to see, how faith in Christ, could exempt him from it. The answer of the apostles was, "Believe on the Lord Jesus Christ, and thou shalt be saved, and all thy house." Saved! from what? From endless woe? They were never exposed to such a calamity. From the penalty of the Roman law? He was not exposed to that penalty, for no-one prisoner had fled. But if all the criminals had absconded, his family would have been safe; and yet, Paul tells him, that he and all his household should be saved! If the Apostles understood the inquiry to be concerning his personal safety, why did they include his whole family in the answer? If the opinion, which I am opposing were correct, neither the question of the jailor, nor the reply of the Apostles could be at all pertinent.

3. To what then does this question relate, and what is its true import? If the jailor did not refer to salvation from hell,

nor from the penalty of the Roman law, to what did he refer? I will answer this question thus—he referred to the salvation which Paul and Silas proclaimed, and wished to know what he must do to obtain it. He could not but have known that these men were preachers; and that they had been preaching to the multitude, what they called the way, or doctrine of salvation. He knew also, it is fair to presume that they were the professed followers of a man whom they denominated, a Savior, the Savior of the world; and what he had heard of these men, together with the transactions at the prison, created in him an ardent desire to become acquainted with the religion which they taught. He, therefore, brought them out from the place of their confinement, and said, "Sirs, what must I do to be saved?" In other words, what will make me a christian? What must I do to be saved? or to be one of the saved? It is well known that the christians were called by way of distinction, *the elect, the saved, &c.* see 1 Cor. i. 13: 2 Cor. ii. 15. He evidently wished to know what would make him a disciple of that Savior, whom the Apostles proclaimed, and whose power he had witnessed, in the events which had happened at the prison.

4. The answer of the Apostles fully confirms this view of the subject. If our explanation be not entirely free from objections, it has the good fortune to be consistent with the reply of the Apostles.—*Believe on the Lord Jesus Christ, and thou shalt be saved, and all thy house.* Viewing the officer as a heathen, a sinner, anxious to become a christian, and wishing to be informed what would make him such, the reply of the Apostles is perfectly applicable. They told him the way, the right and only way to secure the object of his desire. They preached to him, just what they preached to every other unenlightened and unconverted man. They required of him no more, than they required of every other sinner—faith in the Lord Jesus Christ.—"Believe in the Lord Jesus Christ"—receive the Gospel which we preach, the word of this salvation, and thou and all thy household shall be saved. "And they spoke unto him the word of the Lord, and to all that were in his house." In order that the jailor and his family might be saved, they spoke unto him the word of the Lord, they explained the doctrine of salvation, and all things should be finally reconciled to God; and it is added, *that he rejoiced, believing in God with all his house.* Thus did this man experience the salvation which he desired, he and all his house. His rejoicing was a proof of the reality of his faith, and demonstrates that he was in a state of salvation. Peter says—"In believing we rejoice with joy unspeakable and full of glory."

When we are told that this man rejoiced, believing in God with all his house, it is plain that he enjoyed the salvation after which he inquired, and which the Apostles promised. They called on him to believe, and upon this condition, promised him salvation. He believed with all his house, and all were saved. Previous to their conversion they believed in Gods many, and Lords many; but now in one only and true God, and one Lord Jesus Christ. Before he was involved in the darkness of heathen superstition, was without hope and without God in the world,—but now he rejoiced in the light of divine truth, and triumphed in a hope full of immortality. Such, in our humble opinion, is the true and proper import of this text. This explanation, though it may be, in some respects, quite imperfect, renders both the question and the answer to that question, pertinent; and besides, preserves a perfect consistency between this and other passages of holy writ.

I will close this discourse by making some remarks upon the subject of salvation. No subject is more common than this, and yet the notions of mankind respecting it, are extremely vague and indefinite. As we observed in the commencement of this discourse, passages, which speak of salvation, or of being saved, are generally referred to the concerns of a future, cruel, unknown state of existence; and it is the same with passages which speak of damnation, and punishment.—They are often misapplied, and their meaning either obscured or entirely perverted. If, therefore, we would learn, the true doctrine of salvation, we must inquire in what sense the Apostles used the terms *saved and salvation*.

By turning to the New Testament, we shall learn that deliverance from Jewish superstition, and heathen idolatry, by embracing the christian religion, is, by the writers of the Gospel, called *salvation*.—Those who had been converted from among the Jews and Heathen, are called *the saved*, in opposition to those who remained in unbelief and sin. They were saved from ignorance of God, superstition, false worship, and from sin of every description. And they were saved when they believed in the Lord Jesus Christ. It is here, that the Gospel proposes to save men, it is in this world, that men need to be saved.—The great object of the christian ministry is to save men from ignorance, unbelief, and sin! The Apostles were sent to save the Gentile nations from the darkness of idolatry—"to open their eyes and turn

them from darkness to light; and from the power of satan unto God." And all converts from the Jewish religion, or from heathen superstitions, were denominated *the saved*.

Suppose I am asked, by one, who is an entire stranger to me, of whose character and circumstances I am entirely ignorant, *What must I do to be saved?* How could I answer him pertinently, unless I knew the dangers to which he was exposed, or from what he wished to be saved? A man may wish to be saved from a fever, from the influence of some destructive habit, or from many other evils, which need not be mentioned. But if we would answer such a question understandingly, we must know the circumstances of the person by whom it is proposed. If a sinner, an unbeliever, should ask, what he must do to be saved, I would confidently and affectionately respond—"Believe on the Lord Jesus Christ and thou shalt be saved." I would say the same to those who believe the doctrine of endless misery; because if they would receive the pure gospel of Christ, which is *glad tidings of great joy that shall be unto all people*, it would save them from the darkness of that wretched faith. In our view, there is the same pressing necessity for preaching the gospel of Christ to those professed christians who hold the doctrine of endless torment, that there was for preaching it to the ancient Jews and heathen. They need to be saved from horrors of that faith, and from its desolating influence.

The apostles answered this question in the comprehensive declaration—"Believe on the Lord Jesus Christ and thou shalt be saved, and all thy house." Faith in Christ would bring the jailor into a state of salvation; and cause him to rejoice in God with all his house. And the same faith, which saved the jailor, will save men now; *they that believe do enter into rest.* It is in its adaption to the condition, the frailties and relations of mankind, that the value of religion consists. It is meeting our wants as sinful and imperfect creatures which renders religion worthy our confidence and our support. She gives a brighter radiance to seasons of prosperity, a keener relish to all our enjoyments; but it is in time of adversity, in the dark night of affliction, in the solemn hour of death,—that religion's highest and holiest influences are shed upon us. It is when health fades and decays, that religion seeks to cheer and bless us, by opening to us a brighter prospect beyond this transitory scene.

The state of religious confidence and joy which I have just described—in which perpetual tranquility pervades the mind, and perpetual hope enraptures the soul, is what I call a state of salvation. I ask for no other salvation on this side the tomb—

"For this I long, for this I pray;
This let me still pursue,
'Till visions of eternal day
Fix, and complete the view."

It is thus that we are saved *by faith, by hope.* The gospel presents to our minds those things which are *freely given to us of God*; and in believing we rejoice with joy unspeakable and full of glory. But this salvation is different from that state of immortal bliss, revealed as the portion of all men in the resurrection, it is a state of glorious anticipation, of patient trust, and triumphant hope! That man is saved with a gospel salvation, who can say with St. Paul—"we know, if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

But it is not about this world, nor our condition in this world that we are apt to concern ourselves. Our anxiety lies beyond our present state. When the inquiry is made—"What must I do to be saved?" the person is understood to speak of his eternal safety, of salvation from that yonder hell, which is such a terror to weak and ignorant minds! How much better would be the state of society, if men had been taught to dread no hell, but the hell of a guilty conscience. It is from ignorance, from sin, from the hell in our minds, that we need to be saved—a hell which all the guilty carry about with them; and the flame of which will consume them, as long as their wicked thoughts and deeds keep it alive.

It is to men in the flesh, that the gospel of Christ addressed itself. It proposes to save men from those evils which render the present life uncomfortable and unhappy—to remove those doubts and fears which bewilder and distract the mind—and to alleviate those sorrows which are inseparable from a mortal and imperfect existence. How important then that we cultivate an intimate acquaintance with the religion of our Saviour—that we ask after, and obtain the salvation which it confers. Its principles, when rightly understood and reduced to practice, give to life and all its relations a new aspect, and render man, what he should be, the friend of God, and lover of all mankind.

Education is a companion which no misfortune can depress, no crime can destroy, no enemy can alienate or enslave. At home a friend—abroad an introduction—in solitude a solace—and in society an ornament.

THE INTELLIGENCER.

—And Truth diffuse her radiance from the Press.

GARDINER, FRIDAY, JUNE 10.

ANOTHER VICTIM TO ORTHODOXY.

It is with the most painful feelings that we have this week to record another melancholy instance of the tendency of a belief in the horrible doctrine of endless torments to produce despair and self-destruction. It being a case in our own neighborhood, we are made to realize with more sensible grief the circumstance to which we allude. It has already been announced in one or two secular journals in this vicinity, that Mr. Barnabas Thayer, of Sidney, in this county, having commenced a journey in company with others to Massachusetts, on Tuesday of last week put a period to his own existence while on the road by leaping from the carriage and throwing himself over "Little River Bridge" in Lisbon, into the river. The cause of this act is indisputably to be attributed to the legitimate influences of the doctrine of endless torments over his unhappy mind. His case, we understand, was as follows:

Several years since he made a profession of religion, and, being somewhat urged on the subject, was induced to join the Calvinistic Baptist Church in Sidney. About the time of a late Four day's meeting in Sidney—one of the most pernicious inventions of the present day—an intimate friend professed to "meet with a change." The "experience" of this individual was so much deeper and more horrible than his own, that he began to suspect the genuineness of his former conversion. These suspicions gaining strength, he was not slow to infer, that he had committed the unpardonable sin in connecting himself—unworthily as he was—with the Church, and that he was doomed to destruction. Nothing could persuade him to the contrary. The horrors of an eternal hell pressed heavily upon his mind, till he became mentally wretched and miserable. He gave up his business, and all care for the temporal welfare of himself and family—declaring that there was no mercy for him, and that he must be miserable forever. Gaining in these delusions, he finally regarded himself as a devil, or infernal spirit, and came to the conclusion that by the decree of God he must be chained as such after death a thousand years. We do not learn that he became insane, in the common acceptance of the word, though insane in a religious sense, as Calvinism is calculated to cause every hearty believer in it to be, he certainly must have been. After passing some time in these mental agonies, with little prospect of relief at home, it was thought advisable that he should accompany some friends on a journey to Massachusetts, his native State as we believe; in the hope that different associations, a change of air and scenery, might have a favorable effect on his mind. He had proceeded no farther than Lisbon, when, no one suspecting his intentions, he sprang from the carriage on the bridge in that town and drowned himself in the river below.

This is a case that is not a matter of mere inference or supposition. There can be no mistake in the statement, that this self destruction was caused wholly and totally by the natural influences of Calvinism upon his mind. The doctrine of endless misery must be solemnly charged with this tragical event. It had its legitimate tendency in the case. Too strong and too sincere a believer in that horrible and God-dishonouring doctrine, and without those counteracting influences which preserve many others from its fatal tendency, he yielded himself up to the terrors of the system, till it rendered him wretched beyond description and led him to put a period to his existence. Tell us no more of the evil tendency of that doctrine which is built upon the universal mercy of God. With such facts before us, as that we have lately seen—and such cases are by no means of uncommon occurrence—we shall resist such declamation, and offset the current influences of the day with appalling and well known facts.

Had a person of Universalist sentiments committed suicide, we should never have done hearing from the orthodox pulpit, and press—from Sermons and Tracts—the "solemn warnings" against the tendency of those sentiments. But, while Universalism renders life sweet and cheers the pilgrim in his course, there can be no dispute that this, like hundreds of other similar cases, was a fair illustration of the real tendency of a doctrine, the truth of which all Universalists deny. Indeed that doctrine has the most direct tendency to produce despair and self destruction. If any are not driven by it to this extremity, it is because they do not heartily embrace it; or if they embrace it at all, its truth is kindly applied to others not to themselves. Let any man believe it to be true for himself, and it is next to impossible he should be able to withstand its withering and fatal influences.

Mr. Thayer was an industrious citizen, of respectability and in prosperous circumstances. By his belief in a fatal error, his family are deprived of a faithful and provident head, and society of a valuable and useful member. Would to God that men would but open their eyes—would that they would reason on religious subjects as rationally as upon others. They would then see the pernicious tendency of the doctrine of endless misery and all the Four day meetings and every other invention designed to frighten the world into a belief of it. We hope the time is not far distant when people will ascertain, that the religion of Jesus, when he and his apostles were on the earth, led no man to despair, insanity or self-destruction; but that on the contrary, "the son of man came not to destroy men's lives, but to save them."

The case we have mentioned, we are informed, is the second that has taken place in Sidney, wherein members of the Baptist Church, yielding to the influence of a belief in endless misery, have committed suicide. The other is the case of a worthy woman by the name of Bailey, who disposed of her existence by hanging herself.

WHITMAN'S REPLY TO THE REVIEW OF HIS LETTERS TO PROF. STUART.

It will be recollected that in March, after the appearance of Rev. Bernard Whitman's Letters to Prof. Stuart on Religious Liberty, a whole No. of the "Spirit of the Pilgrim," an orthodox Quarterly journal, was devoted to a Review of the work. The writer of the Review, who appears to be one Rev. Enoch Pond, did very little towards the refutation of the statements of Mr. W., but contented himself with denying the truth of some of them and with noticing several unimportant verbal errors. However, the orthodox, from Dan to Beersheba seized the bone given them by Mr. P. and with one consent raised the shout declaring it to be all solid meat. Mr. W. was lavishly treated as a dirty fellow, guilty of the most personal assaults, of intentional falsehood, and indeed of every thing unbecoming a Christian minister.

In reply to this Review, Mr. Whitman has again come before the public in two Letters covering 64 large octavo pages to the "Reverend Sir" who is its reputed author. His object now is to substantiate by undoubted testimony every statement and charge called in question by the author of the Review. This he has done in the most convincing and satisfactory manner, evincing that in his former Letters he hazarded no charge or statement without having his authority from most responsible sources in his own possession. This Reply is indeed one of the most home-thrust articles which ever met our eye in the way of religious controversy. The facts brought to light are truly of the most appalling and alarming character. Names, places, dates, &c. are given with legal particularity, and the whole substantiated on the spot by the testimony of credible witnesses, many of whom appear to be ministers and members of orthodox churches. The labor and expense to Mr. Whitman of collecting facts, must have been great. He has, as yet, published but a very small part of them—mere samples of the whole. He promises, however, to answer any call at one day's notice for large patterns of any shade, darker or lighter, which may be called for. "I did not," says Mr. W., alluding to a taunt of the Review, consider it a very desirable labor, to take "a much-rake in order to rake out the thickest part of the much and efful, out of all the sinks and sewers of the Commonwealth. But trusting that one who had formerly some personal experience of such things, would not 'find it too strong for his stomach,' I proceeded to 'uncover a few of the 'sinks and sewers' in my own neighborhood. And what has been the consequence? How have I been treated by the orthodox leaders for bringing forward the very facts demanded once and again by Prof. Stuart? I have been vilified and slandered by your most glib professors, as no 'decent men' have been during the past or present century. I do not say this by way of complaint, for I expected as much. And the only feelings produced, are those of unmingled pity; for all your revilings will never deprive me of one moment's sleep, or give me one moment's uneasiness so long as I feel conscious of having done my duty. And after all this, you come forward and beg for peace! Sir, I am for peace; but I can accept of peace only on scriptural grounds. Obey this command of our Saviour, and 'the community will not be thrown into a flame of discord.'—All things whatsoever ye would that men should do unto you, do ye even so unto them." Unless you come upon this ground, you may depend, that so far as I am concerned, I shall adhere to the following resolution of Martin Luther:—"I HAVE DETERMINED WITH MYSELF TO FEAR NOTHING IN THIS CASE, BUT TO CONTEND ALL THINGS, YEA, THE HIGHER THE ERRORS RISE, AND THE MORE MIGHTY THEY GROW, THE MORE TO RISE UP AGAINST THEM."

What course the orthodox will take on the subject of these last exposures, we know not; probably they will contrive to vilify Mr. W. and this will be the most of their labor. But having themselves, through Prof. Stuart, solemnly challenged and demanded the facts, the public will not now be satisfied with their attempts to get rid of them by calling the person who has responded to the call, a dirty fellow. The facts must be met, or orthodoxy suffers at the vitals the severest blow ever yet inflicted upon its aged and haggard person. Throughout the Reply, Mr. W. repeatedly assures the public, that he has a multitude of additional facts and authorities in his possession, which, when demanded by the orthodox, shall be forth coming. We do seriously hope that he will bring them all out to the light. The interest of religion and free principles require now that there be a full exposure of all the wickedness and arts of the orthodox camp. Let it come we say—there is nothing secret which shall not be revealed."

We have not the room for quotations from the Reply. We marked several passages on the reading, which will show the secret plottings of the orthodox and the author's fearless manner of doing his work, one of which follows:

"Since you attempt to make your readers believe that I have no acquaintance with the secret plottings which have been carried on in Park vestry, for the destruction of Unitarianism, I will give you one more statement. Sir, were you present when one of this nature was discussed—What must be done to promote the cause of religion or orthodoxy? And do you recollect, that the three following propositions were definitely stated? 'First, we must cease controversy; for the Unitarians gain the advantage. Secondly, we must use all possible exertions to produce revivals. And thirdly, we must specially endeavor to secure the influence of the women.' You may wonder how I should come by this information. To satisfy you that I have no special communication with his Satanic majesty, I will simply observe, that honest, candid orthodox men were present on that occasion. They were disgusted with such proposals. They lost their confidence in the honesty of their leaders. They told of these things to others less orthodox in sentiment, who now feel under a necessity of exposing some of your secret machinations. I will only add, that you had better be careful how you deny the truth of my positions respecting the meetings in Park street vestry, unless you wish some most singular measures brought to light." p. 53, 54.

Park street vestry, we suppose is the Vatican, whence all the chief plans of operation for all the orthodox churches in New England, proceed. How faithfully they have adhered to the three propositions mentioned above, every one can bear witness.

To every one who has a desire to behold the secret and mischievous workings of "spiritual wickedness in high places," we recommend the Letters and the Reply of Mr. Whitman. He has opened a sore which has long been gathering and which we think must finally purge away orthodoxy from the New England churches.

"LETTER TO AN ORTHODOX MINISTER ON REVIVALS OF RELIGION. BY BERNARD WHITMAN."

This is the title of a 12mo. pamphlet of 64 pages just issued from the press of Gray & Bowen, Boston. In this Letter, this industrious and fearless writer has fully and fairly exposed the machinery for getting up revivals, which was invented in Park street vestry some time since, and which is now in extensive operation throughout the country. It is one of the ablest and most direct exposures which we have ever seen. It should be stereotyped, and read by every man, woman and child in America. At present we have no

room for extracts. Hereafter we shall not fail to aid in its circulation.

N. H. ASSOCIATION.
The New Hampshire Association of Universalists met in Newport on the 25th and 26th ult. Eight ministers were present. One licentiate was ordained, and another young brother licensed. The meetings were well attended, and the services interesting and profitable.

The Calvinistic papers say that there are a number of persons in several of their societies who are inquiring "What must I do to be saved?" If their teachers would be honest with these inquirers, they would tell them frankly—"you can do nothing to be saved—the work is all of God, who will accomplish it for you, through our intercession and influence with Him, providing you will humble yourselves on your knees before us, commit your case into our hands and take your faith and all necessary directions from us."

MR. CHAMBERLAIN'S ARGUMENT.
Our thanks are due to the friends who have sent us An Argument delivered before the Bangor Forensic Club, on the Question concerning Sunday Mail, by E. M. Chamberlain, Esq. We think it an able and useful article, and shall endeavor hereafter to make some use of it.

EXTRACT OF A LETTER
From Rev. G. Campbell to the Editor, dated Charlestown, May 25.

I am now engaged in Charlestown, Dover, and Exeter. Our brethren have commenced building a meeting house in Dover of the free kind, which will be owned mostly by the Universalists. The cause of truth appears to be progressing in this section in spite of the increased exertions of its opposers. We have their four-day's meetings and wonderful stories and tracts in abundance! However, we have not seen the "Honest Waterman" yet. I understand they have had their six-days-meeting in Bangor, and meetings, meetings, meetings before breakfast and after breakfast, for twenty-eight days since! What they have produced I have not heard. I expect however to hear soon, of some "wonderful conversions of Universalists," &c. &c. Their manoeuvring is absolutely ridiculous.

ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

DESULTORY THOUGHTS.

NO. 1.

The improvement of our minds depends in a very great degree upon our own exertions. He who neglects to improve the opportunities with which he is favored to grow wiser and better, although he is not thereby guilty of actual vices, is nevertheless criminal on account of his negligence and does himself essential injury. The mind grows, strengthens, and expands by virtuous activity; but, by idleness, becomes imbecile and powerless. Industrious habits are the most comfortable as well as in the highest degree beneficial. But, is also generally, the harbinger of actual crime. If it is suffered to steal away the reason of intellectual improvement, vicious habits are generally contracted, and the intellect debased;—like the strong man shorn of his locks, deprived of his eyes, and bound in fetters of brass, doomed to grind in torture in his loathsome prison-house, the mind becomes the bondsman of sensuality,—the sport of the passions and desires, to be employed at their service, in their dark and nefarious deeds; and in its prison-house of darkness and woe, it is doomed to labor in increasing and unceasing torment through life.

Now, we know that the man who abuses his privileges and the favors of heaven and spends his life in wickedness, debases his intellect and puts it back to the lowest degree in the scale of minds. The early and persevering votary of vice makes life miserable and paralyzes his noblest intellectual energies; and in his old age his faculties seem to decay, till his lamp of life goes out in darkness—his mind departs in gloom, uncheered by the Christian's hope of immortal joy.

Now a very important question arises. Will this man wake up in eternity with his mind as much improved, as far advanced as his will be, who has lived a life of piety and has made the best use of every opportunity for virtuous improvement with which he has been favored? I cannot believe that he will. Although his intellect in the moment of its departure from earth, may with super-human energy, take hold on either side of the pillars of the tabernacle of the flesh and demolish it, and destroy its sensual torments, and free itself from their dominion and tortures,—or in other words, although his mind may be freed from the bondage, wickedness, and misery of the flesh, when the carnal man dies, and it is separated from the body; yet will it not be still feeble and inferior in comparison with his who has lived and died in intellectual and virtuous freedom and glory? It seems reasonable to me that it will. For I conclude that I shall have the same mind in eternity that I have here. If not, my identity will be destroyed. And if my identity be destroyed, although another should be created in my place, I cease to exist.—Hence if I exist at all hereafter, I shall have identically the same mind when I wake up in eternity, that I had when I fell asleep in death. And if at death it be debased, enervated and enfeebled by my neglect and vices, I must and ought to be the loser. And if this be the case, what reason shall I have, to expect to be raised to an equality in eminence and happiness with Abraham, Newton, Washington, or any of those, who have lived and died truly great, in consequence of their faithfulness and active virtues? I can see none. And although I firmly believe, all

will ultimately be saved from sin and misery through the mercy and grace of our great Father, in Jesus Christ, it still appears to me that the vicious will be eternal losers by their sins. Because by their sinning, their minds will be put back and eternally lowered in the scale of intellect. And on the other hand, by virtuous exertions we can arise to a mental pre-eminence which we shall retain forever, not as a reward, but as a natural consequence.

If then not only our well-being in this life, but also the growth and development of our minds and their eminence and glory in eternity, depend upon our virtuous conduct here, what a strong motive is here presented to us to cease to do evil and learn to do well—to break off our sins by righteousness and our transgressions by turning unto the Lord—to live soberly, righteously, and godly in this present world.

The fear of punishment and hope of reward are secondary motives with the truly virtuous, while gratitude to God is the first; yet they still claim attention, especially as it regards their influence in reclaiming the vicious.* And the more motives we have placed before our minds, to incite us to do good, the more actively and perseveringly we shall be engaged.—And if the idea I have advanced in relation to the future consequences of sin upon the mind is in reality an incentive and stimulus to virtuous actions, it is another evidence of the truth of the idea.

But still the idea may be incorrect. It is a conclusion to which I have arrived in metaphysical reasoning, in which, I know I am very liable to make mistakes. Still it is an opinion which I sincerely entertain. And as an inquirer after truth, I should be sincerely grateful, if it is erroneous, to see its incorrectness pointed out.

G. C.

Charlestown, May 25, 1831.

* This idea shall be considered, and my view of it explained, hereafter, as I may be misunderstood.

[For the Christian Intelligencer.]

SHORT SERMONS—NO. 43.

TEXT. "I go to prepare a place for you."—John xiv. 2.

So said Jesus when he would comfort the troubled hearts of his disciples. As they believed in God, he would have them to believe in him. In his father's house were many mansions; to one of those mansions Jesus would go to prepare a place for his disciples. When he had prepared a place he would receive them to himself, that where he was, there they might be also.

May we not, with propriety, consider that place which Jesus spoke of as heaven? Is not the glorified body of Jesus in some place? Jesus was once on earth, laying in a manger, sitting among the doctors in Jerusalem, going about doing good, praying in the garden, hanging on the cross, and sleeping in the sepulchre. These were among the many places where Jesus once was. He afterwards was with his disciples, the doors being shut; then led them to Bethany; then ascended out of their sight: Again he was seen of Saul on the way to Damascus. Again of John on the isle of Patmos. Jesus is yet alive. He is somewhere. But as a man he is not every where. His glorified body must be in some place. Is not that place heavenly? Why may not God his father, who dwelt in him, while he was on earth, and worked all his works through him, still dwell in him, in a peculiar manner; and thus, "the God shine glorious, through the man, and shed sweet glory" on all the saints?

Stephen saw Jesus standing on the right hand of God: or the glory of God, and Jesus on the right hand. Were not all these visions or manifestations, calculated to impress the mind, that Jesus dwells in some place, and removes from thence when God pleases? Now, why cannot Christians conceive of heaven being a place where Jesus is? and where saints immortal reign? Where Abraham, Isaac, and Jacob, now are, in their risen state, with the house not made with hands eternal in the heavens?

Cannot believers think of heaven as a place, in the distant part of the universe, as the astronomer does of the sun in the centre of our system, without attending to the revolution of the earth, either in its annual or diurnal motion? We can contemplate the sun as a great and glorious object as it appears when it rises or sets, or in its meridian lustre, without imagining it under our feet as astronomers say it is at midnight. So we may contemplate Jesus in his glorified body, shining as a sun in heaven, in a place where the High and lofty One who dwells in the high and holy place, displays his glory. The mind's eye may see Jesus there sitting on the right hand of the Majesty on high: without looking out with the body's eye, to see whether it be night or day.

Spiritual bodies like the risen body of Jesus, can no more be obstructed by matter, than the thought of man can be obstructed by matter. All thoughtful or thinking men know that they can send their thoughts to the most distant object as soon as to the nearest object. The thoughts of men can penetrate through the solid earth, and through the liquid ocean with equal ease, as through the surrounding air. And these elements no more obstruct the passing thought, that would fly beyond them, than does empty space.—Just so spiritual bodies may pass through, or into the globe with equal ease. Hence Jesus can come from his glorious place to this earth as quickly as a Christian's thought can go to him. How easily, then, may the true Christian, or the humble sinner meet his Saviour, and hold fellowship and communion with his Lord and Master.

But Jesus would comfort his troubled disciples, when he was about to leave them, with the assurance, that if he were and prepared a place for them, he would come again and receive them to himself, that where he was, there they might be also.

Probably there are different opinions among mankind, even among Christians, concerning heaven, whether it be a place, or a state, or both, and where abouts in the universe it is situated. The Bible speaks of heaven as being upwards. But says an astronomer, upwards and downwards are terms which only relate to the appearance of things. For should a person ascend from the earth at noon day, towards the sun and descend again at midnight, he would find the earth turned upside down. Being absent from the earth only twelve hours, he would find on his return, that his habitation was twelve thousand miles from home. Hence says the astronomer, there is no propriety in saying that heaven, any more than down to heaven, it may be either way. So I would observe about place and state. They are both proper; for one implies the other. How can there be place without state, or state without place? So of all finite limited beings. If Jesus in his spiritual and glorious body does not fill infinite space, it may have a local place, where it is in a happy state. So it will be with Christ's disciples when they are brought to be where Jesus is.

Astronomers suppose that each fixed star may be a sun to a system. Hence there may be as many systems as fixed stars: there are supposed to be about three thousand discovered by the eye in the whole spacious concave; and the best of glasses bring to view so vast a number, that it is conjectured there may be seventy million. Our feeble minds are lost in the boundless prospect. But our faith can grasp in the whole, and our thoughts fly to the most distant star in a moment. Should we suppose that all the discovered stars were suns to other systems; and all these systems revolved around some centre; were only lamps hung round the temple of God's universe, where amidst these golden candlesticks with their numerous twinkling lights, his divine Majesty sat enthroned in glory, yet wrapped in clouds of darkness to all surrounding mortals, who like so many mites of existence could not see God, any more than moles could see the sun shining in all its splendor at its meridian height, when they were creeping on foot under ground.

Who knows that Jesus does not take up his abode in the sun of our system, in the central sun of all systems? Jesus is the sun of righteousness, and the light of the world in a moral sense, and the light of the New Jerusalem. God is called sun. Jesus dwells in love. Hence he dwells in God, and God in him. Some astronomers suppose the sun to be a habitable world, not itself a body of material, but surrounded with a luminous atmosphere which gives constant light; there being no night there. Hence it may be the high and holy place where God displays his glory. For Paul says that God dwells in light which is unapproachable and full of glory. And John says, God light and in him is no darkness at all. Suppose then, that the sun, the grand centre of the universe, is the place where Jesus is gone, which is one of the most glorious mansions in his father's house. Hence when any one leaves this world and goes to heaven, he goes upward, from the globe whether by day or by night, by the time he gets but a small part of the way to the sun he loses sight of this dark speck of earth, and has his eyes fixed on the bright world to which he is bound, which is a hundred thousand times greater than this earth, and as much better. Here is such a supposition contrary to the modern calculation of astronomers? Why may not the scripture account of the heavenly world, the holy and happy place where Jesus is, accord well with the most consistent system of astronomy?

Were it necessary to have such a place as hell in another world, it is as easy to locate it in some fiery comet, as to have heaven in the sun. For some of the comets travel off into far distant regions of the universe, into mists of darkness and death, far from the sun of heaven; from the cheering beams and glories of nature and grace. At long periods they return to visit the sun, to fall into, and become one with it, or to feel its rays, to render its own darkness more visible, and its inhabitants more wretched. So some Christians suppose.

Some have thought that because there have been different opinions concerning hell, therefore there can be no such place. But is such reasoning conclusive? No, that I believe in an eternal hell in another world. But does the different ground of defending it, prove it does not exist in fact?

Suppose one should make use of this argument against universal salvation would it prove the doctrine false? Let me make the argument of a certain writer. "The doctrine concerning Universalism has always been undergoing change: and a strong argument against the truth of the doctrine is, that it has never been defended on any fixed ground; the theory used has been continually changing and the same may be said of the ground of defence."

Is this conclusive arguing? Is Universalism false, because Universalists have not been agreed as to the ground of defending it? or concerning the theory itself? What old Universalists maintained, new Universalists give up. Murray held to endless misery, for the devil—Winchester held that devils would be restored after a long season of punishment.

and mankind with them, who died impenitent. Chaucer held to future punishment in the next world. Ballou and Ballou do not. Now does this difference prove the doctrine false? S.

THE CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, JUNE 10, 1831.

The city of Fayetteville, N. C. was almost totally destroyed by fire week before last. Property to the amount of more than a million of dollars was destroyed, including besides most of the private houses and stores, all the public buildings in the place. The inhabitants of the city are literally left homeless.

The new Act respecting Colleges excites a considerable interest. The subject induces inquiry; and we trust inquiry will result in eliciting information useful to our literary institutions and the public. President Allen has appeared in the columns of the Argus in propria persona, requesting the re-publication of articles from the Mirror.

We understand there is a great want of lime in our market—not a single cask to be procured either here or at Hallowell. Our Thomaston friends would do well to take notice of the above fact.

ONE DAY LATER FROM EUROPE.
The packet ship Hannibal, Capt. Hubbard, has arrived at New York, from London. She brings a London paper of May 24, being one day later—it contains no news.

The dates from Paris, are no later than the 29th of April. Our papers from the French Capital direct, have been two days later, viz. of May 1st. The leading editorial article of the times commences thus—"The cause of reform prospers beyond the most sanguine anticipations of the most ardent reformers. A week has not yet elapsed since the elections began, and already we can count victories more than sufficient to assure us of ultimate triumph."

It is denied by the Times that the Ministers forbade the police to interfere with the mob who broke the windows and houses of those who would not illuminate in honor of the prolegation.

The Augsburg Gazette, of April 13, speaking of the Polish War, says: "Great events were to be expected in about a week. While, by the advice of the Generalissimo, the Diet is considering of the revocation of the decree by which the Polish throne was declared vacant, thus showing itself disposed to acknowledge the Emperor of Russia as King of Poland, the army is preparing to fight a decisive battle."

Portsmouth April 30. The progress of Reform in this County is rapid and unobscured. Sir W. Heathcote has already resigned, and Mr. Fleming who was engaged here on Wednesday and Thursday in canvassing, has not the slightest chance of success. He cannot muster more than 250 promises of votes in the Island of Portsea, while no less than 1650 are registered against him by his opponents, C. S. Lefevre, Esq. and Sir James Macdonald. At Emsworth he is promised only 7, opposed to 55.

On the morning of April 26, a disastrous accident happened in the extensive mansion of Lord Walsingham, in London. A fire was discovered at 2 o'clock, bursting from the second story windows, and an attempt was immediately made to enter his lordship's dressing room, where he was accustomed to sit and read to a late hour, being a cripple, and unable to help himself in consequence of a wound which he received many years ago on the continent with Gen. de Grey. The flames raged with such violence that no assistance could be given him, and no tidings were afterwards obtained from him. His lady finding no other means of escape from the flames, leaped from her bedroom window and had her limbs and skull fractured in a shocking manner, and there were no hopes of her recovery.

Six Catholic Churches have been lately demolished by the insurgents of Clare county, Ireland.

Sir Walter Scott was very ill at the last dates, and there were little expectations of his recovery.

The wife of the Duke of Wellington died in London the latter part of April.

Bell's Weekly Messenger of the 1st observes:

"As far as the elections have proceeded, they appear to preponderate in favor of Ministers, but it is yet too soon to form a just conclusion as to the final results of the struggle."

Virginia Gold Mine.—A correspondent of the Petersburg Intelligencer, who has lately been on a visit to Pittsylvania county, states that the gold mine in that county, belonging to W. R. Haywood and F. L. Royal, is thought to be the richest one in the United States. It was purchased by the present owners, at a very low price about eighteen months ago, and after working it for some time, from the smallness of the product, it was discontinued. Encouraged by a German miner, they afterwards resumed operations, and struck upon a vein which proved exceedingly rich, and became more and more productive as it descended. In proof of the value of this mine, it is added that the agent of the London Mining Company had offered \$150,000 for one half, or \$275,000 for the whole of the mine, which last offer, it was thought would be accepted.

Appointment by the President.—Norris Wilcox, of Connecticut, to be Marshal of the U. S. for the District of Connecticut, in place of James Mitchell, deceased.

FROM HAVANA.—By the brig Catherine, we have received from our attentive correspondents, letters and papers of the 16th ult. The news of the dissolution of the Cabinet was carried out to Havana by the Catherine, and it excited much interest there. A day or two after her arrival, a small Cape Cod schooner, displaying the old State Flag of Massachusetts, entered the harbor—the Spaniards were eager in their inquiries as to the Nation whose flag she bore—they were told by an American merchant, that the United States Government must have been dissolved, and that the vessels of the separate States had no doubt hoisted their respective flags—the report spread rapidly through the town, and for several days was generally believed to be correct.—*Charleston Courier.*

FROM BRAZIL.—Further intelligence has been received by an arrival at Boston. The public authorities were using efforts to quell the elements set in commotion by the recent abdication of the Emperor.—Business was suspended.

The Emperor and family had sailed for England. Pernambuco was thrown into a state of "great agitation, upon announcement of the abdication of the Emperor, and the revolutions at Bahia and Rio; and the mercantile community suffered much trouble and vexation in the prosecution of their business."

GLORY.—The following is an extract of a letter from Paris, published in the *Courier des Etats Unis*:—"One circumstance renders the position of the Government unfortunate. The commission appointed to discharge the debt of national gratitude has finished its business, and the decorations so gloriously won are to be distributed to the heroes of July. But alas! most of them are in prison, under charge of having promoted riots. They will be let out of St. Pelagie, and with the process against them still pending, accompanied and guarded by the public officers, they will march to receive their reward, and afterwards to go back to their fetters and to wait for their sentence."

A London Mob. A correspondent of the New York Commercial Advertiser gives the following account of a tumultuous assemblage on the night of the illumination, on the occasion of the dissolution of Parliament, and in honor of the friends of reform:—"Daily Courier."

"Many refused to illuminate at all, and as a consequence had their windows smashed. The Marquess of Londonderry's were shivered to atoms, sashes and all. Crookford's—the panes of which cost, I am told, 2l. 10s. (\$11.11) each—has not a single pane remaining. The Society of Friends had their windows universally beat in. I doubt if the damage done to windows be less than 50,000l.—I never saw such a mob before, and probably never shall again. Regent street from Oxford street to Pall Mall, very near a mile in length, and ten rods wide, St. James street, Piccadilly from Coventry street to Park, corner of Bond street, for the whole length, were one mass of heads. There could not have been less than three or four hundred thousand of the gentlemen reformers."

Dreadful Fire at Fayetteville, N. C.
FAYETTEVILLE, N. C., May 29, 1831.
To the Editor of the National Gazette:
SIR:—FAYETTEVILLE IS NO MORE! This morning the sun rose upon us its beauty, and with gladdened hearts we flocked to the churches of our God. Now we are in RUINS. But two stores of all that this place contained are standing. The rest are entirely consumed. Nothing but stacks of tottering chimneys remain to tell what we once were.

Except in the outskirts of the town, and in those streets which are a little off from the centre of the village, not a dwelling house remains. All the churches, with the exception of the Methodist, which is distant from the centre of the town is destroyed. The Academy, the two splendid hotels, our printing offices, the two Banks, the old State House, every apothecary's shop, and some of our mills, are in ashes.

The fire communicated, (it is supposed) from a chimney, precisely in the centre of our village, and spread with inconceivable rapidity through every street. It was just after the congregation had been dismissed, about half past 12 o'clock, when the fire was first discovered, and in less than one hour and a half our village was literally a "sea of flame."

The St. Louis, Missouri, Beacon of the 12th instant, mentions the return from the Rocky Mountains to Lexington, in that state, of Mr. Thomas Fitzpatrick. Mr. Fitzpatrick belonged to the party of hunters formerly under the direction of General Ashley, and more recently of Messrs. Smith, Jackson and Sublette. He took charge of a party of sixty men, whom in July last he conducted to the Three Forks of the Missouri river, a section said to be deemed the most dangerous by the trappers. Two other divisions of the hunting party, which went westward last summer, intending to pursue their operations on the water west of the Rocky Mountains, had not been heard from when Mr. Fitzpatrick left the Yellow Stone.

Gen. Pedraza, of Mexico, who received a majority of votes for the office of President, when the late General Guerrero usurped the government, has arrived in Philadelphia, having been banished from Mexico.

New Orleans, May 13.—An unfortunate event happened on Wednesday evening: a young man employed at the sheriff's office having been charged to go in pursuit of the convicts who made their escape this week, arrived at the light house at the moment when three individuals left the shore in a boat to go on board of a schooner moored at some distance, one of which was the Captain of the schooner. At sight of these persons the deputy of the sheriff thinking that he recognised the individuals whom he pursued summoned them three times in the name of the law to return, adding that he would fire on them if they did not obey his summons. But the persons in the boat taking it, no doubt, for a jest, what was addressed to them in earnest, paid no attention to it, when the officer of the law fired on them, and, by a fatal hazard, all three were wounded.

The Season.—The growth of vegetation for the last week has been most unexampled. We do not recollect ever to have seen any thing like it in this part of the world. But we remember to have heard a dispute between an Irishman and Scotchman upon the subject of vegetation in their respective countries, which approached something near to the present growing time. "Why," said the Scotchman, "in my country, it is frequently the case that a horse is turned into a field in the morning and the grass grows so fast that you can't see his hoofs before night." "Poh, poh, honey," replied Paddy, "in swate Ireland the grass often grows so high in a single night, that you cannot see the steeple of the Church in the morning!"

Me. Inquirer.

New Hampshire.—The Legislature of New Hampshire convened on Wednesday the 1st inst. at Concord. Samuel Cartland was elected President of the Senate, and Franklin Pierce, Speaker of the House of Representatives. The Election Sermon was preached on Thursday by Rev. Nathan Lord. On Friday the votes for Governor were counted and the result officially made known. It appeared that the whole number legally returned was

Necessary for a choice	42,94
Samuel Dinsmoor had	21,148
Ichabod Bartlett	23,503
Scattering	18,631
Governor Dinsmoor took the oath of office on Friday afternoon, and immediately communicated his message.	

Boston Courier.

The Edinburgh Review, No. CV. received by the Napoleon, in an article on the Reform Bill, says:—"We will venture to predict that no such prospect of convulsion ever was before this country as will befall it, should this great measure of the Government be rejected by the interested exertions of the Borough party.—In proportion to the union and delight which now prevail among all ranks and conditions of men in every quarter, will be the indignation of this exasperated people. Over the possible consequences we gladly draw a veil."

Influence of education upon morals. It appears from a report made by the Director of the Connecticut State Prison, that, out of 182, the whole number of convicts, 76 were unable to write, 30 unable to read, and no one had received a liberal education. "With such facts before us, (says the editor of the Hartford Review,) and knowing that ignorance is the mother of crime, and vice, and degradation, let us encourage our institutions of learning, as the surest safeguards of liberty and morality."

The statue of Napoleon which is to be replaced on the column of the Place Vendôme, is of bronze, made in Paris. The column upon which it stood was also of bronze, made in part of brass cannon acquired by Bonaparte in his various victories. It is encompassed with a series of his most brilliant actions in basso relievo. The statue of Bonaparte in the possession of the Duke of Wellington, and now in Apsley House, London, is of marble, was made by Canova, and was obtained by W. at Paris.

Judge White.—Few men have been tried with heavier calamities in the tenderest relations than Judge White. Of nine children, two only survive, a son and daughter. Since the termination of the last session of Congress, his wife is also deceased, and on his arrival home, he found his remaining daughter in a most precarious state of health.

Emigration to the West.—The emigration to Michigan, and to the "far west," is said to be greater thus far for this spring than during any former season. On looking over the marine list of the Detroit Journal, of the 18th inst. we notice the arrival at that place of no less than 6 steam boats, in quick succession, loaded with passengers, chiefly emigrants. The Ohio had 320, Henry Clay 480, Superior 520, Wm. Penn 250, Sheldon Thompson 270, Enterprise 220.—*Boston Patriot.*

A proclamation has been issued by the British King summoning the Peers of Scotland to meet at Holyrood House in Edinburgh on the 3d of June, to choose sixteen Peers to sit and vote in the House of Peers for the next Parliament.

Mr. Ingham and the Mission to Russia. We learn from unquestionable authority, says the Doylestown Democrat, that the mission to Russia has been offered by the President to Samuel D. Ingham, and declined by that gentleman.

Great Natural Curiosity.—The brig Hardy, arrived at Boston last week, from Batavia, has on board a living female *Oorang Outang*. She has suffered much on the voyage, and is very sick. She is greatly affected by cold, and keeps a blanket constantly wrapped about her. She has been visited by Dr. Smith, the Quarantine Physician, who examined her, felt her pulse and ordered milk to be given to her, which occasioned a temporary revival of her spirits. She is still able to walk, although she totters from weakness. When she stands erect her hands nearly touch the ground. She eats, drinks and spits, like a human being.

This is the only successful attempt ever made, to introduce one of these remarkable animals alive into this country. Some years since, an *Oorang Outang* was brought into port, but died in the harbor.

Danger of Drowning increased by stretching forth the Arms.—It has been proved that in whatever position the body floats on a liquid, the same bulk must be immersed; it follows, therefore, that if a person floating raises his hand above the surface of the water, an equal proportion of his body must sink. Hence the danger arising to persons drowning is increased by the involuntary efforts by which they stretch out their arms.—*Dr. Lardner's Cabinet Cyclopaedia—Hydrostatics and Pneumatics.*

If you practice severity, speak harshly, frequently punish in anger, you will find your children will imitate your spirit and manners. First you will find they will treat each other as you treat them; and after they arrive to a little age, they will treat you with unbecoming replies. But if you are wise and treat your little ones with tenderness, you will fix the image of love in their mind, and they will love you and each other, and their conversation will imitate the conversation which they have from the tenderest friend which children have on earth.—*N. E. Farmer.*

Negotiations with France.—It is said, that the French Commissioners assert the conformity of the Berlin and Milan Decrees with the *Laws of Nations*—and report favorable on other cases, amounting only to two or three millions.

Near New Haven, a farmer lately took from his poultry yard, a hen's egg weighing 5 1-2 ounces, which was found to contain a perfect egg and shell within it, besides its own yolk and white.

At the late term of the Supreme Judicial Court held at Wiscasset, Edward Kavanagh and Edmund B. Bowman, Esquires, were admitted as Counsellors and Jona. Cilley, Esq. as Attorney to practice in this Court.

The Crier in the Circuit Court at Georgetown, D. C. while napping in Court, was recently aroused by a clap of thunder, and starting on his feet, he bawled out "silence."

APPOINTMENTS.

Rev. MENZIES RAYNER, of Hartford, Conn. is expected to preach in the meeting-house of the first Universalist Parish in Portland, on Sunday next.

The Editor expects to preach next Sunday (the 12th inst.) in East Livermore; in a week from next Sunday (the 19th) at Hallowell X Roads, and on the Sabbath following to exchange with Br. Bates, of Turner, who will fulfil his appointment in Boydsdenham.

Br. Moses McFarland preaches in Albion, the 1st and 3d Sunday in every month.

Br. A. A. Folsom will preach at Pownal Corner, next Sunday, June 12th.

MARRIED.

In Whitefield, Mr. Jacob Mason, of Pittston, to Miss Harriet Glendon.

In Bath, Mr. Noah Rogers to Mrs. Harriet Preble.

DIED.

In Bath, Mrs. Lucy, wife of Mr. Daniel Small, aged 73.

In South Berwick, Mr. Andrew Hodgdon, aged 47.

In Bridgton, 2d inst. Isaac Ingalls, Esq. aged 75.

In Eastport, Mrs. Rebecca Hackett, aged 100.

In Waterville, Mrs. Maria Soule, aged 83.

In Waldoborough, Mr. John Fuller, aged 78.

In Lewiston, on the 28th ult. Miss MARTHA ANDERSON, daughter of Mr. Robert A. aged 44. She, from early life, &c. rendered herself conspicuous for her circumspection and steady deportment; and for many years before her death gave luminous evidence of experimental piety. For a number of her last years she maintained a firm and unshaken belief in the final salvation of the whole human family. Though she was a firm believer in the doctrine of Universal salvation, not a single enemy to this doctrine presumed to vex her with the least degree of licentiousness. Her enlightened and practical piety cannot but survive that pure religion is invaluable; that it affords consolation in this world, and that it is the earnest of a life of consummate felicity beyond the grave. The funeral of Miss A. was attended at her father's house on the Monday after her decease. A discourse was preached on the occasion by Rev. J. Woodman, of New Gloucester, from Luke ii. 28-32.—*Comm.*

MARINE JOURNAL.

PORT OF GARDINER.

Friday, June 3.—Arrived, sch's Lydia, Walker, Harwick; Camper, Avery, Boston; Olive-Branch, Cornish, New York; sloop Exchange, Nickerson, New-York.

Sailed, sch's Almira, Whitford, Nantucket; the new sch's Experiment, Brookline, with a cargo of potatoes, for Boston; sloop Delight, Phoenix, Weymouth; Betsey, Freeman, Sandwich; Thomas, Darrow, Edgartown; Susanah, Bourne, Sandwich.

Saturday, June 4.—Sailed, sch's Five-Brothers, Whittier, Deighton; Milo, Brookline, Boston; sloop Charles, Atkins, Sandwich.

Sunday, June 5.—Arrived, sch's Leo, Rogers, New Bedford; Columbus, Godfrey, Yarmouth; Camelia, Trycove, Boston; Susan, Preble, do; Osprey, Weymouth, Salem; Betsey & Polly, Baker, Yarmouth; Louisa, Kittell, Essex; Polly, Decker, New Bedford; Sidney, Soule, Boston; Olive-Branch, Jones, Situate, sloop Hero, Gould, Ipswich; Amizon, Chase, Harwick; Calhoun, Jones, Boston.

Monday, June 6.—Arrived, sch's Catherine, Marston, Boston; Three-Sisters, Brookline, do; sloop Henrietta, Perry, New Bedford; Amelia, Perry, Sandwich; Bailton, Robinson, Falmouth.

Sailed, sch's Lydia, Walker, Harwick; New-Delight, Sherman, New Bedford; sloop Edward, Sweet, Ipswich.

Tuesday, June 7.—Sailed, sch's Deborah, Dow, Boston; Elizabeth, Wait, do.

Wednesday, June 8.—Arrived, brig Warrimontogus, Wait, Fall River.

Selling off very Cheap!
MRS. H. CHADWICK, intending to close her present line of business, will sell her remaining stock of ENGLISH, FRENCH, INDIA AND AMERICAN GOODS AND MILLINERY AT COST, for cash. The goods were principally purchased last fall and the present spring, and consist of a good variety of fashionable articles for ladies, together with an assortment of BROADCLOTHS, CASSIMERES, VESTINGS, &c. &c.

Likewise for sale above three of Calvin Wing's Patent double daffers CARDING MACHINES, which will do twice the work of any other kind. Any person wishing to Carding Machine, who is not acquainted with Wing's Patent, can see one in operation in this village.

All persons indebted to Mrs. C. by note or account, are requested to call and settle the same without delay—as it is her intention to place all unpaid accounts and notes in the hands of an attorney for collection in a short time.

Gardiner, June 6, 1831. 23

COMMISSIONERS' NOTICE.

WE the subscribers, having been appointed by the Hon. Jeremiah Bailey, Judge of Probate for the county of Lincoln, to receive and examine the claims of the several creditors to the estate of JAMES LORD, late of Litchfield, in said county, gentleman, deceased, represented insolvent, hereby give notice that six months are allowed to said creditors to bring in and prove their claims; and that we shall attend that service at the dwelling house of John Neal, in said Litchfield, on Mondays the fourth day of July, the first day of August, and the third day of October next, from one of the clock to four in the afternoon of each of said days.

JOHN NEAL, } Commissioners.
JOHN DENNIS, }

Litchfield, June 1st, 1831. 23

NOTICE.

I HEREBY relinquish to my son, HENRY DECKER, a minor, who will be of full age the 18th of September next, all claim which I may have for his earnings or services, and I hereby authorize and permit him to act, trade and manage for himself and to take and receive all which he may acquire, not to be held on for his expenses or debts unless by special agreement with his Creditors I should be deemed Surety for him.

Gardiner, June 8th 1831. 24

PROPOSALS.

For publishing in Gardiner, Maine,

THE

MAINE FARMER'S AND MECHANIC'S

JOURNAL.

TO BE EDITED BY EZEKIEL HOLMES.

THIS paper will be published once a week on a super-royal sheet, with a new and elegant type, and be devoted to the dissemination of useful practical knowledge among the Farmers and Mechanics, together with such matter as may be considered of general interest to them. We do not deem it necessary to apologize for this attempt to add another to the journals of the day;—we believe such a publication not only much needed, but also very called for by the productive classes—the actual *bona fide* farmers and people at large,—a class, to which we feel a pride in saying we belong, and to whose welfare we shall be devoted so long as health and life continue. It is not our object to set ourselves up as teachers or dictators to our brethren, but we wish to make our journal a medium of friendly intercourse, and thereby a source of mutual instruction. In our intercourse with our brother Mechanics and Farmers, we have received much valuable information from individuals, who have had different opportunities for observation, and have treasured up experience in their various pursuits and occupations, and we have felt regret that such knowledge of this kind, valuable as being the positive testimony of practical men,—men, who oftentimes have had no favorite theory to bias their judgments, and no false hypotheses to lead them from truth, should die and be buried with the possessors. It is a useless objection, which many make, that they know but little. This little, when thrown into the common stock, would serve to swell the mass of knowledge and information, and possibly become of immense value to all. We should remember that

"Grains of sand the mountains make;" and that the several sciences are made up of simple facts, the fragments, as it were, of observation, collected and saved by little and little, through the long lapse of ages. There are at present, but few such publications in the United States, and none in Maine; and cannot Maine support one such work? Are not her mechanics as inquisitive and ingenious, and her farmers as enterprising and as observing as those of other States? If the list of patents, granted at the Patent Office afford any criterion of the one, or the product and gradual improvement of farms are a test of the other, she is not far behind her sister States in point of talent, ingenuity and desire for improvement.

These things need to be fostered and encouraged, and by whom can this be done better, than by each other? To effect this, nothing more is wanted than a more intimate acquaintance with each other's views and opinions, and this acquaintance cannot be better cultivated than by a free and frank communication of each other's sentiments, through the medium of the press.

Besides the utility and pleasure which would flow from such an intercourse, there is another consideration of almost infinite importance to ourselves as free and independent citizens. Whatever may be the opinion of the *pride-proud* and the *haughty* it is a serious and a solemn fact, that the destinies of the nation depend upon the farmers and mechanics which belong to it. Upon their virtue and knowledge depends the continuance of the Union, and the salvation of the Republic. Composing as they do the great mass of the community,—standing as they do on the middle ground, between greedy aristocracy on the one hand, and the low and ignorant on the other, of how much importance is it that they should be enlightened, and that there should be a firm union and a thorough understanding among them? Their interests are one, for they are by nature as indissolubly connected, and as necessary to each other's existence as the head and heart of man. Oh how much importance is it then that they should strive to enlighten each other. Knowledge is power, and every new fact must add to the common strength and draw the bonds of union, and the ties of affection, stronger and stronger. Thus enlightened, and thus united, they will form a bulwark to the nation, which the factious and aspiring demagogue will not dare assault,—a phalanx which nothing but the Eternal arm can destroy.

The Journal will take no side in the eternal party politics of the day. Our only desire being to promote "the greatest good of the greatest number."

The Terms of the Journal will be \$2.00 per annum, if paid within the year, or \$2.50 if not paid until the expiration of the year—a discount of 10 per cent will be made to those who pay in advance.

Gentlemen holding subscription papers are requested to return them to the subscribers, at Gardiner, previous to the 1st of August next. The publication will commence on the 15th of August, and a sufficient number of subscribers are obtained to warrant the undertaking.

Gardiner, June 6, 1831.

SHELDON & DICKMAN.

PEASE'S SMUT MACHINE.

THE subscriber having been constituted sole agent for the State of Maine, for the sale of Dan Pease's PATENT SMUT MACHINE, and the right of using the same, hereby offers for sale rights for using the said Machine, for counties, towns or single machines, on liberal terms. These Machines having been in use many years and received the entire approbation of all who have ever used them, need no other recommendation than the universal approbation which they have always received upon trial.

Applications made to the subscriber at Gardiner, Maine, by mail or otherwise, will receive prompt attention.

ZEBULON SARGENT.

Gardiner, April 27, 1831. 3m.

The attention of the public is invited to the following certificate.

The undersigned hereby certify, that they have used one of Pease's Patent Smut Machines, for about three years,—that they consider it the best Machine for cleansing grain, now in use. It not only cleanses the grain from all smut, dust and chaff, but also separates it from all foreign seeds. The Machine is one of simple construction, and, judging from the one we have in use, of durability,—and we cheerfully recommend it to the attention and patronage of the public.

JAMES N. COOPER.

ALEXR COOPER.

Pittston, May 19, 1831.

APPRENTICE WANTED.

A honest and capable young man is wanted as an apprentice to the Printing Business. Inquire at this Office.

POETRY.

[From the U. S. Literary Gazette.]
RESTORATION OF ISRAEL.
BY REV. JAMES W. EASTBURN.

Mountains of Israel! rear on high
Your summits crowned with verdure new
And spread your branches to the sky,
Reflexing with celestial dew;
O'er Jordan's stream of gentle flow;
And Judah's peaceful valleys smile;
And far reflect the lovely glow
Where ocean's waves incessant toil.

See where the scattered tribes return;
Their slavery is burst at length;
And purer flames to Jesus burn;
And Zion glads on her new strength;
New temples to Jehovah rise,
The kindling voice of praise again
Pours its sweet anthems to the skies.

The fruitful fields again are blest,
And yellow harvests smile around;
Sweet scenes of heavenly joy and rest,
Where peace and innocence are found;
The bloody sacrifice no more
Shall smoke upon the altars high;
But ardent hearts, from hill to shore
Send grateful incense to the sky!

The jubilee of man is near,
When earth, as heaven, shall own His reign;
He comes, to wipe the mourner's tear,
And cleanse the heart from sin and pain.
Praise him, ye tribes of Israel! praise
The king that ransomed you from woe;
Nations! the hymn of triumph raise,
And bid the song of rapture flow!

MISCELLANEOUS.

TRUE CHRISTIAN DOCTRINES.

The following excellent reflections coincide entirely with our own notions upon the subject of the enjoyments of the lower classes, and upon the happiness and innocent enjoyments they may indulge in after their observance of public worship.

Evening Gazette.

"After the wars of the parliament, when the pleasure-hating puritans gained the ascendancy, the pleasure of all classes, but more especially of the lower orders, suffered a miserable suspension and abridgement. Austerity and mortification were enforced by those morose ascetics with a blind rigor that confounded the most innocent recreations with others of which the suppression, or at least the regulation, might perhaps have been desirable. Not only were the theatres and public gardens closed, but a war of bigotry was carried on against May-poles, wakes, fairs, organs, fiddles, dancing, Whitsun-ales, puppet shows, and almost every thing else that wore the semblance of popular amusement and diversion. The recoil of the national mind, thus forcibly wrested from its natural bias, occasioned that burst of licentiousness and general demoralisation which disgraced the return and the reign of Charles II.; a warning that ought not to be forgotten by the modern puritans, who would restrict the harmless pastimes of our labouring classes.

"From the time of the Revolution there has been an increasing tendency to compel a rigorous observance of the sabbath, until in the present day it begins to savor strongly of puritan bigotry and intolerance. Deeply as we respect the motives of the good and pious men who would restrict the bulk of the people from all recreations, however innocent, on the only day when they can enjoy them, we still presume to think that they may push this austerity too far. If our universal Father and Creator delights, as he unquestionably must do, in the happiness of his creatures, what can be more acceptable to him than the sight of those innocent enjoyments in which they may indulge after the performance of public worship?—what devotion so pure and ardent as the harmless exhilaration of a grateful heart? 'Cheerfulness,' says Addison, 'is the best hymn to the Divinity.' Even Dr. Watts admits that 'religion never was designed to make our pleasures less' and if this be true, why should we object, after performance of the stated worship, to any recreation, any amusement whatever, provided always that it be of an unobjectionable nature? It is high time, even for the sake of religion herself, to shake off those pharisaical austerities which, in the minds of the vulgar, tend to associate her with gloom, sadness, mortification, and ennui. The great demoralisation of the age has not unfrequently been attributed to sabbath-breaking, in which offence are included the after-church water-parties of the poor cooped-up Londoners, who, on this day of relaxation, crowd to Richmond to walk in the meadows, and admire the beautiful scenery. Surely this is a lamentable mistake! An habitual disregard of its enjoined observances, and a degradation of the sabbath by dissolute indulgences, may doubtless lead to all sorts of immorality and vice; but such profanation is not the prevailing characteristic of the lower classes in England. On the contrary, there is perhaps no country in the world where the Sunday is in general more rigorously observed; and, unfortunately, there are few which stand so low in the scale of morality, when compared with other nations. For many centuries the sabbath afternoon was appropriated, in our own country, to all sorts of sports and pastimes, as it still continues to be throughout the greater part of modern Christendom. If we weigh present England, as to morality, crimes, and misdeeds, either with her former self, or her modern neighbors, shall we find that the severity and gloom of her sabbaths have afforded an increased security against crime?—Alas! we fear not. May there not even be a suspicion that by denying open and innocent recreations to the people on their sole holyday, we have driven them into alehouses and other covert haunts of vice, and thus aided the demoralisation we were seeking to prevent? Upon this question we decide nothing; but it is one that de-

serves the most serious consideration.—Let all the religious services of the sabbath be duly attended; but let us not violate the cheerful sanctity of its spirit, either by an excess of rigor or of riot. He who, instead of observing its ordinances, habitually abandons himself to profligate indulgences, is a sabbath-breaker; so is he who dedicates the Lord's day to the worship of his own narrow notions, for this is self-idolatry; who saddens it by misery and moroseness, for this is ingratitude towards Heaven; who embitters it with bigotry and intolerance, for this is uncharitableness towards his fellow-creatures."

These extracts so truly echo our sentiments, that we cannot but earnestly recommend them to attention. By restraining the poorer classes from innocent sports and enjoyments, instead of providing them with both, to the utmost convenient limit, they have been dissociated and driven into the worst of habits. The secret drama is the substitute for the forbidden holiday; moroseness and dissatisfaction the natural feeling of classes who partake not in the recreations of their fellow-creatures. The system is abhorrent to sense; and when we consider, how easy it would be to make a people comparatively happy and contented, by very slight endeavors to furnish them with suitable pastimes, we are astonished at the moral and political blindness which postpones the attempt. But our thoughts are all upon the quantity of labor that may be extracted, and the small proportion of food that may sustain nature, and the accursed calculations of self-interest and commerce; by these means are misguided and suffering peasants made rebels and incendiaries. Restore to them, with even hard living and privations, some of the pleasant games and delights of their forefathers, and you will do more to render them more good subjects than by employing all the schemes ever devised by all the schools of political economy.

London Lit. Gaz.

PARENTAL FALSEHOODS.

In noticing Amelia Opie's "Illustrations of Lying," a writer in the London Literary Gazette has the following remarks, which are well worthy the attention of parents.

"There is one class of lies, which we are a little surprised did not attract a larger share of Mrs. Opie's attention—*Lies told by parents to their children*. We believe that the slight regard in which strict truth is held among mankind, is principally owing to the lies which are told to children by their parents, during the first few years of their lives. Then is the time that permanent impressions may be made as well as at any later period. It is then, probably, that what is called the natural propensity of a child is unfolded. Many persons who have great abhorrence of lying, and whip their children if they detect them in it, yet make no scruple of telling and acting to them the most atrocious falsehoods. There are few parents who do not do this to a greater or less degree, though doubtless without dreaming that they are guilty of criminal deception.—With many, the whole business of managing their children is a piece of mere artifice and trick. They are cheated in their amusements, cheated in their food, cheated in their dress. Lies are often told them to get them to do any thing which is disagreeable. If a child is to take physic, the mother tells him she has something good for him to drink; if recalcitrant, she will send for the doctor to cut off his ears, or pull his teeth, or that she will go away and leave him, and a thousand other things of the same kind, each of which may deceive once and answer the present purpose, but will invariably fail afterwards.

"Parents are too apt to endeavor to pacify their children by making promises which they never intend to perform. If they wish, for instance, to take away some eatable, which they fear will be injurious, they reconcile them by the promise of a ride, or walk, or something else which will please them, but without any intention of gratifying them. This is lying down-right. People think nothing of breaking their promises to children if their performance be not perfectly convenient. But they are the last persons to whom promises should be broken, because they cannot comprehend the reason, if there be one why they are not kept. Such promises should be scrupulously redeemed, though at a great inconvenience, and even when inadvertently made. For the child's moral habit is of infinite more consequence than such an inconvenience can be to a parent.

"We have only noticed a few of the cases of lying to children, but enough to illustrate the frequency of it. And yet after having pursued a course of deception for the two or three first years of life, if the parent finds that his child is trying to deceive him, and will tell a downright lie, he wonders how he should have learned to do so, for he always 'taught' him to speak the truth; not reflecting that he has been lying to him from his very birth.—So he attributes those habits to innate disposition and tendency to falsehood, which he has himself been fostering and nourishing from the first."—*Nat. Intelligencer*.

THE PRIESTHOOD AT MALTA.

As for the priests themselves, their number is 'Legion, for it is many.' I meet them at every turn; I mean, including the friars,—black, white and grey. I know it is common to rail against this order of men as being a race of gourmands; yet it is not for the sake of joining in an idle cry, but of testifying to impressions gathered by my own eyes when I assert, that a better conditioned set of persons I never beheld. Their fat sleek visages and plump well-fed frames betoken, that what-

ever becomes of others, they take good care of themselves. I have seen them of all ages, from fourscore years down to four; for even children are dedicated to the priesthood, and once dedicated, they wear the self-same garb in shape and color as their superiors in years.

A more whimsical dress than this professional costume when put upon boys and striplings, can hardly be conceived. It consists of a large cocked, or three cornered hat, the brim of which is unusually broad,—a full skirted coat, ornamented with a single row of buttons, and made rounding from the waist downwards, like a quaker's,—a long, old fashioned vest, buttoned to the chin,—tight small clothes and black hose, silk or worsted,—shoes high on the instep with monstrous buckles—a black leather stock about the neck, and over it a frill of white lawn made to lap close. In cold or wet weather, a black overall, something like the cloaks of the old puritan clergy of New England, is added. The heads of these clerical springs are partly shaved in imitation of their seniors.

It is not without a smile that such figures are seen brushing through the streets. To call them priests would be by no means a sufficient diminutive. They are Tom Thumbs in ecclesiastical livery, and can scarcely be distinguished sometimes as they move along under their broad-spreading equilaterals. Their appearance is certainly a burlesque on the Catholic priesthood.

There are several grades, however, for these 'babes and sucklings' to pass thro', ere they are formally fraternized. At sundry periods of life,—as for instance, ten, fifteen or twenty-one years of age,—they are interrogated and examined without the choice made for them by their parents, they are at liberty on coming to their majority to withdraw from the clerical ranks. But this seldom happens. I cannot find on careful inquiry that they are taught much; certainly, very little of useful knowledge. I express but the sober sense of intelligent Catholics themselves, when I say that, in general, the priests, young and old, are scandalously ignorant. They pick up a smattering of Latin, and are taught the drill of church forms and ministrations. A little of scholastic divinity and some scraps of ecclesiastical history are then ground into them; and they are turned out for the service of the altar.—They exhibit a vacuity of countenance quite expressive of the emptiness of their minds; and withal, that bloating and fullness of cheek already noticed, which denote if their brains be attenuated, something else is well stuffed.

I speak of the appearance of the major part, at least seen abroad. And in truth it is enough to fill one with indignation to behold these priests sauntering in the city, or riding their mules with a careless air into the country, often with a pipe or cigar in their mouths, and faces betokening by their shine the good cheer which they daily feed on,—while so many miserable fellow-beings, whose poverty is ascribable in a great measure to these church locusts devouring every green thing, are strewn along the streets without clothing, food, or the means of occupation. Yet I have seen many priests importuned by these poor creatures with the cry of *carità!* and I do not remember but a solitary instance when the supplication was in the least degree heeded. Then only a grain or two were dropped into the tremulous withered hand, held out for pittance. In fact, like the priest and Levite in the parable, these ministers of a gospel of mercy turn a deaf ear to the cry, and a blind eye to the miseries of the starving wretches around them, and pass by on the other side.

The disproportion of priests to the general mass of society here, is an evil not likely to be soon checked or cured. For in the dearth of other profitable employments; every family of the better sort in which are several children, has one boy at least set apart for the church. The candidate for the priesthood has only to be possessed of the clear annual income of three pounds sterling. He is then sure, once within the pale of the church, of drawing at least eight pence a day from a public fund, which, as he cannot marry, by the canons of his order, is quite enough in a place of such plenty and cheapness as Malta, to insure him support. This allowance is exclusive of various contingent perquisites, and the stipend which he would derive as fixed cure.—[*Bigelow's Malta*.]

REPUTATION.—It is a matter of astonishment to any one who seriously reflects on the subject, to see at what an immense value each individual estimates his own reputation in the circle in which he moves. How few are willing to make a sacrifice here! The sacred writer expresses much when speaking of Christ, saying, "he hath made himself of no reputation." Few will do this for Christ, even among those who make high pretensions to holiness and self-denial. Jonah, we have reason to believe, was a true prophet of the Lord, yet Jonah was unwilling to hazard his reputation in the path of duty. He was willing to face all the opposition and abuse which might be expected from the unpopularity of the message he was to deliver to the inhabitants of the "great city of Nineveh," which, by the way, would require no small degree of moral courage; but he was not willing to risk his reputation as a prophet on the final result. And after he was prepared by a severe course of discipline, to go forward and do his duty, he valued his reputation more than the salvation of the whole city, on condition of their repentance and turning unto the Lord.

AFFLICTION.—Would we see Christianity in all its power and preciousness, we must turn from the scene of health, and enterprise, and gaiety, and ambition, and in the abodes of poverty or in the chambers of sickness or death, behold it comforting the friendless, sustaining the languid, and healing the broken and the bleeding heart. To the miserable victim of his own transgressions, ruined in constitution and in fortune, brought down to pain, to darkness, and the precincts of the grave, we have seen religion approach with angelic aspect and mien, and exclaim—"Son, be of good cheer; thy sins are forgiven thee." While the world could afford no help, and human sympathy was unavailing, we have seen religion draw a stream from the rock in the desert, cover with verdure and with roses the rugged descent to the grave, and cheer the eyes of the most miserable, even in death, with the light of immortality.—*American Spectator*.

SHERIFF'S SALE.

KENNERBEC SS.
TAKEN on Execution and will be sold at public Vendue to the highest bidder at E. McLellan's Inn in Gardiner, on Saturday the 18th day of June next, at 10 o'clock, A. M. all the right in equity which Joseph Mc Cauland has to redeem the following described real estate situated in Gardiner, being Lots No. 168, and 169, North of the Coblescote Convey river, as delineated on a plan of survey made by Solomon Adams, Esq. dated December 30, 1808.
JESSE GOULD, Deputy Sheriff.
Gardiner, May 17, 1831.

SHERIFF'S SALE.

KENNERBEC SS.
TAKEN on Execution and will be sold at public Vendue to the highest bidder at E. McLellan's Inn in Gardiner, on Saturday the eighteenth day of June next, at 11 o'clock, A. M. all the right in equity which John Palmer has to redeem the following described real estate situated in Gardiner, South of the Coblescote Convey river Lot No. 1, eight, fronting on D. Street and measuring 4 rods with the buildings thereon.
JESSE GOULD, Deputy Sheriff.
Gardiner, May 17, 1831.

NOTICE.

KENNERBEC SS.
TAKEN on Execution and will be sold at public Vendue to the highest bidder at the Gardiner Hotel, kept by Thomas Steves, in Gardiner, on Saturday the twenty-fifth day of June next, at ten o'clock in the forenoon, all the right in Equity which Thomas Gilpatrick has to redeem the following described parcel of land situated in Gardiner aforesaid, viz:—Three lots of land marked and Numbered E. 4, E. 5, and E. 6, and the West half of E. 7. North of the Coblescote Convey river as delineated on a plan of survey made by Solomon Adams, Esq. dated December 30, 1803, to which reference may be had for a more particular description being the same now occupied by said Thomas Gilpatrick and Thomas Gilpatrick, Jr. the same being under Mortgage.
JESSE GOULD, Deputy Sheriff.
Gardiner, May 21, 1831.

THE CHRISTIAN PREACHER,

AND
UNIVERSALIST REGISTER,
A Monthly publication of Original Sermons, by living Universalist Ministers. The design of the work is to spread before the public the best pulpit productions of clergymen in this denomination, with a view to correct the misrepresentations which are abroad concerning our sentiments, and to promote the cause of a rational faith and of practical goodness. Each number will contain at least 16 octavo pages. On the last two pages of the covers will be published, under the title of UNIVERSALIST REGISTER, an account of events interesting to the Universalist denomination, short Expositions of scripture passages, &c. Price—One dollar per year, payable in advance, or on delivery of the first number. New subscribers can be furnished with all the numbers of the volume, commencing in January, 1831.

Orders for the work should be addressed (post paid) to WILLIAM A. DREW, Augusta, Me. who will be very thankful for any favors our Universalist brethren may grant him towards extending its circulation.
Feb. 8, 1831.

ENCOURAGEMENT TO FARMERS.

HEMP having been introduced into our State, and the undersigned, being firmly convinced from sundry experiments, that the business of growing may be made a profitable one to our farmers,—have formed ourselves into a Company, (entitled the *Farmington Hemp Co.*) for the purpose of encouraging the cultivation of Hemp, and erecting machinery for dressing and preparing it for market.

As the business is new to most of our farmers, and consequently the proper information respecting the best methods of managing the crop wanting, we have taken much pains to investigate the business, and obtain the experience of those who have been engaged in it.

From the experiments tried in this place and vicinity the past season, it would be proper to state, that the Hemp should be sown as early as the ground becomes dry, or warm enough for the seed to vegetate; a light, rich soil should be selected. It should be ploughed and harrowed finely, and the seed sown as soon thereafter as possible, to prevent the thistles or weeds getting the start of the Hemp. After the seed is sown, a roller should be passed over the ground to level it, so the Hemp may be cut close. Two and a half bushels of seed per acre has been found to be a proper quantity to sow on good land, and it will be proper here to add, that none but good seed should be put into the ground, as when cut in the bloom, or before the seed is formed, as by letting it stand until the seed is ripe, the color is much injured and considerable weight of lint is lost. It should be cut with a cradle or hemp hook, and bound in small bundles. It should be put immediately into the water,—vats are preferable to rot in; but in no instance should hemp be put into running water, as from ten to twenty per cent of the coat would be washed off. The best way to determine when the hemp is rotted, will be, to take out a bundle every day after the fourth, and dry it, either by the fire or sun, and when the coat or fibre is taken out to separate readily from the stalk, it dry, care should be taken to keep it straight as possible in this process, as well as in drying. As soon as it is found to be dry, it should be stacked or housed, as the color would be injured by leaving it exposed to the weather, after once dry.

We will pay \$20 per ton for Hemp stem delivered at the Machine, managed in this way, or a proportionate price for unrotted, and that which has stood for seed.

We would recommend, that instead of planting with drills for seed, that it be sown broadcast, in the same manner as for lint, and let it stand until nearly all the seed is ripe, and then cut it up nearly or quite the quantity of seed would be obtained per acre, as if planted and hoed,—and the lint will pay all expense of raising; your seed thereby being clear gain.

Our machine will be put in operation about the first of October next, after which time Cash will be paid for hemp stem, as above.

Those wishing seed, will be furnished at one dollar per bushel, by applying to the subscriber.

By order of the Directors,
JOHN RUSS, Agent for H. Co.

Books, Cutlery, &c.
P. SHELTON has just received from Boston a new supply of Books, Stationary, &c. &c. &c. June 1.

APPRENTICE WANTED.
An honest and capable young man is wanted as an apprentice to the Printing Business. Inquire at this Office.

WANTED IMMEDIATELY.
BARRELS CIDER. Apply to
WHEELER & PERKINS.
Augusta, April 26, 1831. 18

PRINTING
Of all kinds executed with neatness at this Office.

NOTICE.

THE subscriber having seen an advertisement recently published in the Independent Chronicle and Boston Patriot, signed by one Calvin Wing, in which the public are cautioned against purchasing rights for *Cast Iron Reaction Water Wheels* of any description or using any such wheels without the consent of said Wing or his assigns, hereby gives notice that he can furnish proof that said Wing has no exclusive right to the common *Cast Iron Reaction Water Wheel*, these wheels having been in common use in this vicinity for two years past, and are cast and sold almost daily at the Gardiner Iron Works without the consent of said Wing or any other person. All the subscriber claims as his right is the improvement which he has made on the common *Reaction Wheel*, and this he is ready to warrant and defend to purchasers against the claims of Calvin Wing and all others.
JOHN TURNER.

In consequence of CALVIN WING's notice of Feb. 16, 1831, I deem it a duty to myself to state to the public, that I continue, and shall continue to make and sell my improved *Cast Iron Reaction Water Wheel*, the veto of the said Wing to the contrary notwithstanding; and that I will warrant and defend them, and all who purchase them, against the writs and legal attacks of any person. I can prove Mr. Wing not to be the first inventor of the *Cast Iron Reaction Water Wheel*, that the idea did not first originate with him. The first pattern for casting these wheels was made in Dec. 1828, by a Millwright, in the employment of R. H. Gardiner, and the first wheel from this pattern was cast and fitted at the Gardiner Iron Works the same Winter, and is still in operation in a machine shop in Gardiner, since which time large numbers have been cast and sold at the same place without the consent of said Wing. With his improvement of putting two or more wheels on a shaft I have nothing to do, with his "lighter" I have nothing to do, but his exclusive right of casting the wheel of Iron, I dispute. Even allowing for a moment that he is the true inventor, it is believed that by reference to the decisions of the Supreme Court, it can be shown, that when an individual suffers his invention to go into public use for a long time without special agreement or understanding that it is to become the subject of a patent, it is a *bona fide* gift to the public and a patent will not hold. Again he denominated my improvement a variety of his "lighter," and at the same breath denominated it "his improvement," the "reverse of useful" and that a patent will not hold. Let me inform him that the term "useful" is used in the statute, in "transformation to frivolous and mischievous." See *Fessenden, 365*, also *Mason's Rep. 128*, *Lowell, 18*, *Levis*. I am perfectly willing to submit by claims to the proper tribunal.
JOHN TURNER.

PEASE'S SMUT MACHINE.

THE subscriber having been constituted sole agent for the State of Maine, for the sale of Dan PEARCE'S *PATENT SMUT MACHINE*, and the receipt of using the same; hereby offers for sale rights for using the said Machine, for counties, towns or single machines, on liberal terms. These Machines having been in use many years and received the entire approbation of all who have ever used them, need no other recommendation than the universal approbation which they have always received upon trial. Applications made to the subscriber at Gardiner, Maine, by mail or otherwise, will receive prompt attention.
ZEBULON SARGENT.
Gardiner, April 27, 1831.

The attention of the public is invited to the following certificate.

The undersigned hereby certify, that they have used one of *Pease's Patent Smut Machines*, for about three years,—that they consider it the best Machine for cleansing grain, now in use. It not only cleans the grain from all smut, dust and chaff, but also separates it from all foreign seeds. The Machine is one of simple construction, and, judging from the one we have in use, of durability,—and we cheerfully recommend it to the attention and patronage of the public.
JAMES N. COOPER,
ALEX. R. COOPER.
Pittsford, May 19, 1831.

TO PHYSICIANS.

DR. PIKE, wishing to remove to the West, offers for sale his *Stand*, in the town of Litchfield, and Goodwin's Mills, (so called) to a Physician on the most reasonable terms. The Farm consists of about 60 acres of good land, with buildings thereon. Conditions of payment as follows:—one half on delivery of said property, and the remainder within three or four years, with good security.
JESSE PIKE.
Litchfield, May 12, 1831.

C. DICKMAN.

HAS received his *SERVO STOCK* of ENGLISH, W. I. and DOMESTIC GOODS:—Hard Ware, Looking Glasses, Crockery and Glass Ware; also Swedes and Russia IRON; Spike and Nail Rods; Cast and German STEEL, Iron Bars, &c. which will be sold low for cash, country produce or short credit.

Just received on consignment 18 doz. Bibber's *Cast Steel HOES*; also, a few dozen *Manure Forks*, an excellent article, which will be sold at Boston prices, if ordered in advance. The Farm consists of about 60 acres of good land, with buildings thereon. Conditions of payment as follows:—one half on delivery of said property, and the remainder within three or four years, with good security.
Augusta, May 13, 1831.

WHITE MARBLE GRAVE-STONES.

A FEW pairs of superior white Marble Grave-Stones from the quarries at Dover, New York, are for sale and may be seen near the Bank in this village. The stones will be sold at any price that may be desired, and such inscriptions as upon them, by an experienced workman, in any particular may wish. These are the first white marble stones ever offered for sale here and those persons who wish to place at the graves of their friends, the most appropriate and durable stones, are invited to embrace this opportunity. The stones are a consignment from an extensive establishment and will be sold cheap.
Apply to P. SHELTON.
Gardiner, May 10, 1831. 19.

NOTICE.

THE subscriber hereby gives notice that he has taken the Filling Mill and Carding Machine in Unity owned by Col. James Conner, of Gardiner, formerly occupied by Mr. Morse, and intends to carry on the business of CARDING WOOL and DRESSING CLOTH in its various branches and is ready to accommodate all those who may be pleased to favor him with their custom in the above business. His terms will be as liberal as at any Mills in the vicinity; and all favors gratefully acknowledged.

Wool constantly for sale.—Cash paid for Wool and Wool-skins at the Mill.
JAS. S. CRAIG.
Unity, May 5, 1831. 3m

1000 ROLLS.

P. SHELTON has just received from French and P. American Manufacturers, an extensive assortment of *ROBES PAPERS* and *BORDERS* for sale at less than Factory prices—and very cheap.
June 1. 22

MR. COBB'S SERMON.

A SERMON by Rev. S. Cobb, on Gen. iii. 4. "And the serpent said unto the woman, ye shall not surely die," just published and for sale at P. SHELTON'S Bookstore; price 6 cents. April 28.

WANTED.

AN Apprentice to the Carriage Making Business. A Boy sixteen years of age. None need except they are naturally of a mechanical turn, and of steady habits.
L. W. KIMBALL.
Gardiner, May 10, 1831. 19

CHRISTIAN INTELLIGENCER.

TERMS.

Two dollars per annum, payable on or before the subscription of each volume, or at the time of mailing, or two dollars and fifty cents if paid within or at the close of the year; and in all cases where payment is delayed after the expiration of a year, interest will be charged.

Twenty-five cents each, will be allowed to any agent, or other person, procuring new and good subscribers; and ten per cent. will be allowed to agents on all renewals collected and forwarded to the publishers, free of expense, except that collected of new subscribers, for the first year's subscription.

No subscriptions received for less than six months, and all subscribers are considered as continuing their subscriptions, unless a discontinuance is expressly ordered.

No paper will be discontinued, except at the discretion of the publishers, until all arrearages are paid. All communications addressed to the editor or publishers, and forwarded by mail, must be sent free of postage.